



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

economics as if the earth really matters

by Susan Meeker-Lowry

What does "economics as if the Earth really mattered" mean? What kinds of choices, what actions, does it imply? How do we do it? These are hard questions. In order to answer them we not only need to think about issues such as resources and who owns the land, essential as these are, of course, but also need to feel what it means to let the Earth really matter - as individuals, inside, at a deep, personal level.

The need to do so is obvious. Even in places where there is beauty as far as the eye can see, we are discovering toxic waste dumps leaking into water supplies, cancerous, dying fish, trees being killed by acid rain. Town planners are beginning to talk about limiting development and many are creating "long-term development plans." Here in Vermont the legislature just passed a highly controversial bill dealing with this issue. However, even with "managed" development, there is a finite amount of land, resources and regenerative capacity. And it is not only a matter of what the land can physically handle. What about us? If we say that the most important things in our lives are family, community, health, peace and the like, then we must take these things into consideration - serious consideration - when making plans for any kind of development.

It is true that what is good for the Earth is also good for us. The fact is, all goods and services are ultimately derived from the Earth. That's the source. I believe, too, that when we act out of love and caring, we pay more attention, are more intentional and open to participation and sharing, than when we act out of fear or because of old, often unconscious, patterns. So what I ask is that we open ourselves in a new way to the Earth, to the cycles and patterns and relationships in nature, to see what we can possibly learn from this allowing and observation. And then to see what we can learn that can guide us as we work to create an economy, community, as if the Earth really mattered.

Opening to the Earth is a very personal, very individual matter. I believe we each have a unique gift, although we are often puzzled about exactly what it is - perhaps even fearful we don't have one. We think it has to be something grand like having a wonderful musical talent, so we overlook what is really special about ourselves. The way we comfort our children perhaps. Or the way we enter a room and add our special touch, or bring an energy of lightness or gaiety to a group. So it is with nature - and our relationship with it. As we open to our own uniqueness, we will begin to see what is special in other "ordinary" things.

For example, no matter what you think about Harmonic Convergence last August, one positive thing I know happened was this: the miracle and beauty of the sunrise - something that happens each and every day - was greeted and acknowledged with reverence and awe. This gift of life, the life of the Earth and the hope this offers was celebrated. Each person who watched the sunrise that day experienced something different, yet grand. This, too, is a gift.

As we begin to appreciate and honor the "special in the ordinary", our lives become more enjoyable and peaceful. We relax and trust more. We are freer to make decisions that truly reflect who we are and what we really value. It is a subtle process and it varies for each of us. There is no book that can be written about specifics that will work for everyone. Nevertheless, the process is real and through it we become stronger and clearer.

This has direct implications for creating an economy, and community, as if the Earth really mattered. We must be discriminating to be able to see through illusions and promises that can't be fulfilled. The profit-driven market economy, as we know it, depends on our being driven by an almost unconscious constant need to consume, to want more. We are pushed to advance to the next technological level simply because we can, not because it is wise or desirable in the long term. It does not require that we ask questions about sustainability, environmental quality or human rights in order to continue. As a matter of fact, it often actually seems that the fewer questions or demands for responsibility we pose, the "better" the current economy performs.

I believe it is possible to provide good jobs, decent, affordable housing and creative opportunities for people that do not require the exploitation of the Earth or other people. We do not have expertise in the process necessary to bring such immense changes about; however, that does not mean that it is impossible. Indeed, I feel it is essential that we do see the possibility, otherwise our future looks desperately bleak. Although changes will take time to bear fruit (generations!), it is important that we take the first steps today!

It takes a certain strength and grounding to be able to see, practically, beyond the current patterns and ways of doing things, to another, more sustainable and peaceful alternative. Opening to the partnership we have with nature teaches us, helps us, to be strong. In the words of Joanna Macy, "Remember again and again the old cycles of partnerships. Draw on them... By your very nature and the journey you have made, there is in you deep knowledge of belonging. You have Earth-bred wisdom of your interexistence with all that is. Take courage in it now and power that we may help each other awaken in this time of peril."

A few years ago, around the time of the movie, The Day After, I was researching all the organizations involved in peace work of any kind. I had accumulated a vast amount of material ranging from information on children's museums to details of all our nuclear weapons systems, their locations, who builds them, etc. Suddenly, one afternoon, surrounded by all these facts and statistics telling me how desperate our situation was (looking at it "logically" there appeared to be no way we could avoid a nuclear war or accident with major implications), I simply couldn't take any more. Despair over our situation overcame me. I burst into tears, piled all the material into my file cabinet (where it remained for many months) and ran into the woods with my despair.

Over time, the constancy combined with the changes brought by nature's cycles taught me a greater lesson than all the statistics I had gathered. What really determines what changes, what stays the same, is what we do and the care with which it is undertaken. One day follows another and the seasons bring their changes. I began to see the power of constancy and patience. The despair began to give way to a certain inner peace. And years later, I'm still here - we are still here. I take comfort in that and in knowing the miracle of the sunrise.

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My work over the past several years has shown me that many seeds for creating strong, diverse, local economies with foundations rooted in the basic values of cooperation, respect for diversity, attention to scale, sustainability and integration with the Earth's limitations exist and are being planted even as I write these words. Many, such as Community Service, have been around for a while. Others are new and have incredibly exciting implications. I believe the most successful of these will be those that incorporate an Earth awareness into their basic philosophies and into their projects. This will insure sustainability over time. Sustainability also means that the enterprise must not deplete the Earth, that it actually enhance the culture and environment over time and support the community in all ways by the relationships it fosters between itself and its "stakeholders" (workers, investors, consumers, community members, the Earth...). Given the planet's real limitations, we must take pains that our alternative projects add, rather than detract from, the future. The growth of our new economic alternatives must be accompanied by greater understanding, of our relationship with nature and the lessons the Earth can teach. Cooperative, respectful, diverse, balanced and harmonious relationships are ultimately what keep ecosystems alive. We are part of this. Physicist Brian Swimme (author of The Universe is a Green Dragon) wrote, "There is only one economy. It is fifteen billion years old. Life, intelligence, beauty, and excellence of every kind are produced in the Great Economy of the Universe. Human economies are simply skillful means of working within the Great Economy for the ongoing prosperity of the Earth's life and being."

Currently, we are not very skillful at working within the "Great Economy of the Universe" as Swimme describes it. We will become more skilled, I feel, as we open to our own uniqueness, to our special gifts and as we begin offering them to others.

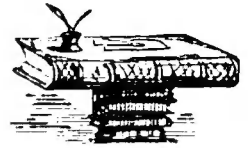
We will open doors for ourselves and see that we do, indeed, have strength and power.

The specifics of creating a community-based economy include supporting the development of cooperatives of all sorts, worker-owned businesses and small businesses; looking at creative ways of financing these ventures (social investors, revolving loan funds, local currencies, loan collateralization programs). Although it's not easy, some are even developing new credit unions and banks to finance and support small, local, responsive enterprises. We can initiate work exchange systems, barter networks and other creative ways of sharing our talents and time that are not part of the traditional market economy.

Key to the success of these alternatives, many of which are growing at an incredible rate around the world, is the quality of relationships they allow in our communities. If they encourage cooperation and respect, rather than competition, if they begin to eliminate exploitation of all sorts, if we take the issue of sustainability seriously, then we have a better chance of creating alternatives that really do support and enhance all life on Earth. I believe we have a greater chance of succeeding if we are continuously open to the wonder and awe and mystery of life as it is on this planet. The beauty nourishes. Let us breathe it in! As the poet Mirabai asked hundreds of years ago, "Without the energy that lifts mountains, how am I to live?"



History of Community Service



by Jane Morgan

In 1958 Arthur Morgan wrote:

Americans are so buried under the burden of words which reaches them through the mails on so many subjects, that it becomes difficult to avoid confusion, and then indifference. Sometimes it seems bad taste to add to that mass of material. May we hope for a time when we shall have achieved such social maturity that the interests we support will not be decided for us by a process of competitive bombardment.

When I began to raise money for Antioch College, I studied the methods of professional money raisers. I found it to be standard practice to stir a prospect to a pitch of interest, and then to get a commitment before there had been time for reflection. I decided to use different methods. When a person had expressed a live interest I would suggest that he consider the matter for a month or two, then I would see him again. The friends we made may have been fewer, but they were very lasting.

The few hundred members of Community Service are largely of that sort. Most of them have stayed with the organization with great persistence.

Since this issue of our NEWSLETTER is going to people who have asked for a sample of it, as well as to our members, we have decided to give a brief sketch of the history of Community Service and an over-all picture of the aims and activities of the organization.

Community Service was started in 1940 by Arthur E. Morgan to help people become aware of the importance of the two universals of human societies, the family and the small community, and their role in maintaining the best qualities of our culture, and the most hopeful prospect for humanity. Through his studies Arthur Morgan had come to see that the family and the small community in interrelationship had always been the basic human structures and the source of our transmitting culture for good or ill.

Being a very small organization, Community Service is able to do little more than try to be useful where called on. Many of the community problems call for limited and short-time action. Sometimes, however, such requests have led to considerable undertakings, frequently going beyond our formal organization.

This was the case when Arthur Morgan tried to help the Seneca Indian Nation withstand the flooding of their lands by the Army Engineers in the fifties and when he went to India at the request of the Indian government to study the university set-up and how it could best serve the population, both rural and urban. Community Service helped small communities avoid losing their schools to super consolidation over many years and widely over the nation. For many years Griscom Morgan and Eleanor Switzer conducted a class in community for Antioch College students. Mitrani-keetan, mentioned in the lead article in our March/April 1988 NEWSLETTER, is another in-depth, ongoing concern of Community Service for many years.

Community Service seeks to help small communities regain confidence in themselves and become better places to raise families so that almost all the promising young people will not go off to the large cities where their families will die out.

It has always been a small nonprofit organization with at the most the equivalent of one or two paid staff and volunteers, including volunteer director and board of directors. While now and then there are occasions for special services, such as these we have described, the day-to-day work of Community Service is of another sort. Requests come for advice or information on a wide range of subjects such as for information about intentional communities in specific areas of the United States, or asking how people can revive their dying town or start a land trust. Individuals and organizations ask for literature in many fields related to community. People from different parts of America and from overseas drop in to see what Community

Service is about. There are book orders to take care of, and mail to answer.

A large part of our daily work also involves planning for our fall conference and editing our bimonthly NEWSLETTER. In the last few years we have also had a major undertaking in republishing Arthur E. Morgan's basic book The Small Community: Foundation of Democratic Life (1984), The Guidebook for Intentional Communities (1987) and The Human Scale in Schools (1988).

Arthur Morgan wrote in 1958:

While large-scale action for community is sometimes desirable and effective, yet community in its essence is understanding and fellowship of people in their everyday living. Unless larger-scale action is founded on mutual respect and regard and a spirit of brotherhood among individuals, it usually will be sterile. As Reinhold Niebuhr commented: "The mechanically contrived togetherness of our great urban centers is inimical to genuine community. For community is grounded in personal relationships. In these the individual becomes most completely himself as his life enters organically into the lives of others."

There has been a continuing purpose in Community Service work all these years. When Arthur E. Morgan entered this field about fifty years ago the philosophy of community was primitive and empirical. He wrote in the late fifties:

By almost universal agreement among rural sociologists the small community was primarily a service station for farmers. As a leading rural sociologist put it, "Rural sociology is the sociology of the agricultural calling." In general only rural sociologists were thinking of community. The others had largely dismissed it as a near-obsolete social convention. There were a few striking exceptions, such as Charles H. Cooley and Mary P. Follett.

The change in outlook which has occurred during the past twenty years might have occurred anyway, but Community Service gave some of the earlier expressions to a point of view which is becoming increasingly accepted....

We believe that the primary-group community is a far more fundamental institution than generally has been realized. Our purpose has been to discover objectively and without self-indoctrination what are the desirable characteristics of human association, and what kinds of relationships will best further the short-time and the long-time interests of the human adventure.

Arthur Morgan's last writing in this field is the book, "The Community of the Future and the Future of Community." The Community Service Newsletter is a medium for expression of ideas on community. Past Community Comments, concerned with the philosophy and the significance of community, are still available. (See Booklist)

For the preservation and transmission of the fundamentals of civilization, vigorous, wholesome community life is imperative. Unless many people live and work in the ultimate relationships of community life, there can never emerge a truly unified nation, or a community of mankind. If I do not love my neighbor whom I know, how can I love the human race, which is but an abstraction? If I have not learned to work with a few people, how can I be effective with many?

From The Small Community, by Arthur E. Morgan.



Major Reforestation

Addresses Global Warming

by Warren Stetzel

The following article is taken from the February 1988 Raven Rocks Newsletter. Raven Rocks now 1000 acres in Eastern Ohio, was incorporated about 15 years ago by a handful of dedicated people to save it from strip mining.

Work is just beginning on a deliberate plan to return significant additional Raven Rocks acreage to permanent forest. For a long time it has been on our minds that eventually most

of the Raven Rocks land should be permitted to go back to trees. More and more, we have come to prefer that as many of those trees as possible be ones that are native to the area. That would mean deciduous would predominate, mixed with hemlock in the ravines, where they are native. Influenced by the growing certainty among scientists that deforestation of the earth must cease very quickly, and that reforestation must begin in earnest if we are to halt the accelerating rise of carbon dioxide levels in the atmosphere, we decided we should delay no longer. We felt we should assign to the processes of permanent reforestation any areas, cleared or wooded, that we do not presently need, or for which we can project no likely need.

Among scientists around the world, a consensus is emerging with regard to the character of the carbon dioxide problem. Their prognosis of its course and its consequences is cause for concern for us all. A few points from one of the best summaries of current knowledge we have seen will help explain our decisions. George Woodwell, director of the Woods Hole Research Center, writing in the Natural Resource Defense Council's quarterly, *The Amicus Journal* of Fall 1986, points out that our atmosphere today contains about 700 billion tons of carbon, as carbon dioxide. This figure represents a very great increase from the level that existed in the mid-1800's. Vegetation and soils contain about 2,000 billion tons of carbon, or about three times what is carried in the already over-charged atmosphere. Significantly, these 2,000 billion tons are largely held by the forests.

Destruction of forest deals the environment and our future a double blow. First, as Woodwell writes, "the organic matter in the trees and soil of the damaged forest decays, releasing its carbon to the atmosphere and contributing further to the atmospheric burden." Second, and at the very same time the damaged forest is releasing its store of carbon to the atmosphere, its demise further reduces the capacity of the biosystems of the earth to remove that carbon, and to fix it in carbon products such as wood. So, the same event--the damage to any given forest area--increases the carbon load and also reduces the capacity of the earth to deal

with it. True, the once forested area may soon be covered with other vegetation, but that vegetation, lacking the longer life of trees and unable to create or maintain the soil character of a forest, lacks the forest's per-acre capacity to withdraw and to hold in storage a sufficient proportion of the total carbon supply.

"Forests," Woodwell observes, "are the great biotic flywheel that keeps the biosphere functioning as a place suitable for life as we know it."

What troubles Woodwell and his fellow researchers most is the fact that we may be losing control of the situation. It is not difficult to appreciate the conviction of Woodwell and many others that we cannot go on indefinitely with our current practice, which is to increase the job the forests have to do at the same time we diminish forest area. But we cannot fully appreciate their sense of urgency without taking into account another, and what Woodwell believes is the most disturbing, fact. Forests, upon which our future depends, are especially vulnerable to the changes in climate that elevation of atmospheric carbon dioxide produces. When human activity changes the climate as rapidly as we are changing it today, mostly through our enormous use of fossil fuels, the large plants of the earth are the first to be damaged and finally to perish. They can neither adjust, nor can they migrate swiftly enough. Smaller vegetation fares better for a while, but lacks the capacity to turn the process around. As changes in climate occur, the forests will lose out most quickly and most surely. The demise of any area of forest will only accelerate the problem, leading to the weakening and death of more forest. At some point, the whole thing can snowball. How close we may be to that point, no one knows. But we do know the people whose work brings them closest to the problem are profoundly troubled. They are sounding the alarm.

If we go on as we are, scientists predict the kinds of climate change by the middle of the next century that sound like science fiction. Water from melting ice caps at the poles will sink major coastal cities of the world. So dramatic will be the climate changes, especially in such northern

latitudes as the Mid-west of this country, that agriculture as we know it will cease there. We'll find ourselves trying to farm the poorer soils of farther-north places like Canada. But, while warmer weather will have moved north, the longer seasons of sunlight we and our crops enjoyed and depended upon farther south will not. Tropical boundaries, deserts, wet zones and dry--all will be on the move, with consequences we can only guess at since there's no such thing as a trial run, a test, of this sort of thing. All the experts can say is that the consequences are likely to be disastrous, in countless ways.

Hence our decision to get moving on our long-contemplated intention to return more of the Raven Rocks land to permanent forest. Of the areas affected by this decision, some are presently in pine trees, while others are still open fields. Most of Raven Rocks was clear only forty or fifty years ago, when ten or a dozen families still struggled to make a living here by farming hills and soils far better suited to forest use. Since then, many fields were simply abandoned, and forest made its return. In other cases, former owners planted a variety of pines, encouraged by the hope that some, such as red pine and Austrian, would find a market as pulp wood, while white would sell for lumber. These pine plantings turn out to have been a fortunate thing for our project, for they will speed reforestation of this worn-out land. Farming practices destroy what is called mycorrhiza in the soil, a symbiotic association between a fungus and plant roots that hardwoods require, but cannot readily renew themselves. The pines do restore mycorrhiza, making them a most useful interim state between farm use and restoration of native hardwood forest.

We would sell our red and Austrian pine now, but the market for them is so poor the return they would bring to the project could not off-set the damage done to haul them out. With hardwoods growing all around them, these areas with the pines down and forming a shade and coarse mulch over the needle-covered soil, should make a swift return to healthier, longer-lived, native forest.

The much larger areas planted in white pine should be handled quite differently, though

it is our intention that these areas should also return to deciduous trees. Unlike the red and most of the Austrian pine, the white pine are vital trees. For some time they can perform the useful functions of building and maintaining a healthy forest environment that will speed the spread and the growth of the hardwoods. So long as we provide sufficient open spaces among the white pine, the hardwoods will eventually take over.

Finally, along the rims of the ravines we will cease mowing where abandonment of clearings will not interfere with Christmas trees or detract from other current projects. A deeper band of trees will help preserve the ravines by restraining waterflow and controlling erosion.

Wherever we could get expert advice, we have been asking about the best way to return trees to these cleared areas. We have arranged to talk with Daniel Janzen whose project to restore dry deciduous forest in Guanacaste Province of Costa Rica has won international acclaim. From what we have so far learned, it will not surprise us if we find ourselves planting pine trees of some sort in at least some of these fields as the swiftest, surest way back to a healthy forest. A tally, too hastily done to be either precise or "official," indicates that, of the 1,051 Raven Rocks acres, 896 are or soon will be in forest.

Of all that needs to be done to restore the earth's capacity to fix carbon from the air, only a little lies within our power to do. While doing that bit, we need to keep working at the other end of the problem as well. Ways to get at fundamental roots of this and all the associated problems of air pollution, acid rain, and resource depletion, have been much on our minds and strong determinants in our decisions for years.

The big move we are making now toward reforestation is, therefore, but one more step in the direction we've been aiming to go for a while.



Community Service Conference

"Building Community As If The Earth Matters"

by Jane Morgan

We are very fortunate to have Susan Meeker-Lowry, mother of 3 young ones and publisher of Catalyst, a Quarterly Newsletter for those interested in small-scale socially responsible investing, to be a resource person at our Community Service conference on Building Community As If The Earth Matters, in Yellow Springs, October 21-23 at the Outdoor Education Center. This good fortune also extends to the fact that Chris Weiss, founder of Women's World Banking and Executive Director of Women and Employment, Inc. and Bob Swann, former resident of Yellow Springs and founder and president of E. F. Schumacher Society, will also be resource persons.

Some people think of economics as "the dismal science" and that they are not interested in it. Nevertheless, each one of us is actively involved in economics and in making economic decisions daily, whether we like it or not. Economics used to be considered the management of the household, and that we all do, and probably could do better. Any time we buy or sell anything we are involved in economics and are economic beings. And though we may not feel we have any money to invest in socially responsible investments, Susan Meeker-Lowry shows how time and energy are also needed to help get appropriate investment opportunities for one's community.

Susan will give the keynote talk Friday night. Saturday she will lead workshops on new ways in which people can use their involvement in the economic system as vehicles for expressing their consciously chosen values such as "living in harmony on the earth, fighting poverty and injustice, combatting feelings of hopelessness and building lives which combine diversity and synthesis, integration and balance."

Bob Swann lived in Yellow Springs in the late forties and worked a few months at Community Service with Arthur E. Morgan. Later he spent most of his time here doing carpentry.

From Yellow Springs he went to Kalamazoo, Michigan, where he built houses designed by Frank Lloyd Wright. In the latter part of the fifties he designed and built houses in Philadelphia for Morris Milgram's first interracial housing project built by a private builder.

In the sixties Bob organized peace demonstrations protesting the arms race and organized the rebuilding of black churches in Mississippi which had been burned down by racists.

In 1966 Bob worked with Ralph Borsodi to organize the Independent Institute which changed its name to Institute for Community Economics in 1972. In the early seventies he helped create the first Community Land Trust in Georgia and, with others at ICE, wrote the first book on Community Land Trusts and helped organize a number of land trusts around the country. In the late seventies he directed ICE and started the Community Investment Fund as the first social investment fund to use positive criteria for investment.

At present Bob Swann is located in Great Barrington, Massachusetts, and is president of the Schumacher Society and the Community Land Trust in the Southern Berkshires which owns two residential tracts of land, on one of which he acts as builder-developer for affordable housing.

On Saturday and Sunday Bob will tell about his work and lead workshops on starting land trusts and on self-help organizations for regional economies.

Chris Weiss, the mother of 4, lives with her husband and children on a farm in rural Lincoln County in West Virginia. She is Executive Director of Women and Employment, Inc., based in Charleston, West Virginia. Women and Employment, Inc. is a nonprofit community-based organization of women committed to improving the economic position and quality of life of West Virginia women. She has also served as Project Director for YWCA Jobs for Women and as a consultant for the Women's Bureau, U. S. Department of Labor. Some of her publications include Unemployed Women, Us and Them?, Issues of Low-Income Women: West Virginia, and Women and Inequality in Appalachia.

On Saturday and Sunday Chris will lead workshops on Women's World Banking and related subjects, and Saturday evening all the resource people will participate in a panel on "Building Community As If The Earth Matters."

We look forward to seeing as many of you as possible to share your insights.



Book Review

ECONOMICS AS IF THE EARTH REALLY MATTERED: A CATALYST GUIDE TO SOCIALLY CONSCIOUS INVESTING, by Susan Meeker-Lowry. New Society Publishers, P.O.Box 582, Santa Cruz, CA, 95061. 1988, 282 pp., paper. Special price of \$10 postpaid from Community Service before October 21. Ohio residents add 6% tax.

Carol Hill and Jane Morgan

New Society Publishers says it is "The nation's only publishing house dedicated to fundamental social change through non-violent action." In line with this claim it has just published Susan Meeker-Lowry's book Economics as if the Earth Really Mattered which is indeed dedicated to helping people bring about fundamental social change through nonviolent action. This is a handbook for action.

Susan Meeker-Lowry has conveniently divided her book into four parts. In Part I, "Toward a Gaean Economy", the author gives her views on, and the principles of, a Gaean economy. Gaea is the essential life force, the living earth, a living being of which we are part. We are shown what we must do, and why, to achieve a Gaean economy, "... An economy that is whole, organic and synergetic, and flows with the natural process of change." She asks, "How does what our neighbors do affect us--and vice versa?" And explains, "Slopping our wastes into the river does not help us much if we buy our vegetables from the community downstream."

In "Home Improvements", or "Adjusting Our Current Economy," Part II, the author lists the five most effective methods that we, as individuals, can use to break the hold that

large corporations have on our economy. One such method is boycotting, but "...consumers must be willing to act together over a long period of time." Another method, and perhaps the most important, is socially responsible investing. This is followed with a section on "Selecting a Socially Responsible Investment" and includes a directory of socially responsible investment funds.

The following chapter will be of special interest to the individual who is concerned to invest in the small-scale as a tool for social change. It is the work of three professional business and personal financial consultants who have had years of experience helping individuals and businesses clarify their personal, social and financial goals. It contains practical information and suggestions on sorting out relationships with money, defining financial goals, analyzing business plans, negotiating with friends and writing loan agreements.

In the 3rd and longest part, "Doing It Ourselves," the author says, "Most investors consider making any connection between social concerns and investment capital 'investing in social change.' I do not think this is enough. Investing in social change means changing the root causes of the problems we are concerned about. To achieve this we must invest our time, energy, skills, and ideas--as well as our money." Here Susan examines some ground-breaking projects and models for community reinvestment, particular attention being given to land and housing co-operatives, community land trusts, co-operative businesses, worker ownerships, availability of capital from minority-owned banks, revolving loan funds, SHARE, LETS, energy, resources, self-reliance and recycling.

A good example of doing it ourselves is LETS (Local Employment Trading System) which allows its members to trade goods and services with each other while keeping track of their transactions via computer or in writing. Each member receives a monthly statement showing either a positive or a negative balance depending on the transactions listed.

In "Resources", Part IV, Susan lists many groups and organizations which are committed to social change, human rights, and ecological awareness. She ends her book with an

extensive bibliography. The one thing missing which would be helpful is a plain old-fashioned index so one can easily find what one wants to study.

The entire book is laced with personal, fascinating accounts of how and why people have achieved some degree of control over both their financial needs and their concerns for justice and peace.

In the introduction she states, "This book is meant to be a tool for action.... A healthy world, a strong economy, justice, and peace all start at home." And Economics As If The Earth Really Mattered is certainly the place to start. We recommend this book be purchased and read before attending our conference.

Readers Write



ABOUT MITRANIKETAN

We were delighted to read the write-up on Mitraniketan which appeared in the recent issue of the Community Service Newsletter with a comment from Mr. Richard Engdahl. We are extremely grateful for your decision to report on Mitraniketan. This, I am sure, will kindle the interest of many...some of whom are still active, and new people who may show more interest after reading this report.

What we like most is that our well-wishers who helped Mitraniketan in its early stages of struggle should feel satisfied to the extent that their efforts and support were never in vain or wasted. Mitraniketan, like a fruit tree, should now multiply through spreading its seeds all over the needy areas and serve as a prototype.

Viswan, Kerala, India

Please send the 1988 Guidebook For Intentional Communities along with my membership renewal.

As you reported in your May/June NEWSLETTER, the Engdahls and we had a short but warm welcome to Mitraniketan. Viswan's garden spot was humming with activity and we had a midday meal with his wife and daughters. Viswan is obviously an effective leader and

relates well to other development groups in the area. Viswan's community certainly underwent great transformations since my earlier visit in 1959.

Henry Tucker, Riverside, CA

AN OLD FRIEND

I don't know whether you remember me from the fall of 1966 when I worked with Community Service prior to going to Mitraniketan for two years, but I remember you.

While in India, I met and married David Parry and here we are 20 years later, pretty permanently settled in Toronto--not a small community! However, I have maintained a real interest in your affairs and enjoy the NEWSLETTER.

You may be interested in the reference book I have written about celebrations and holidays in Canada--trying to develop multicultural "community" in this diverse country.

Caroline Balderston Parry, Toronto

Editor's Note: Caroline Balderston Parry's book is called: Let's Celebrate: Canada's Special Days. See Announcements.

ABOUT OUR NEWSLETTER

I always appreciate the Community Service NEWSLETTER, but it seemed to me that the May/June issue was extra special.

Paul B. Johnson, Santa Barbara, CA

I read every issue, show articles to guests at Davis House, and am encouraged to learn of the ideas and groups working for better communities and a better quality of life. Gregory Smith's article on School and Community seems especially important for our age and role-segregated society. The experience of a learning community, supported by and part of the wider community, must start very early and be sustained.

Frances Goodman, Washington, DC



Announcements

OHIO ECOLOGICAL FOOD & FARM ASSOCIATION TOUR
Tour Ohio farms July-Sept. Write: Philip Hale, OEFFA, 559 W. Main St., Wilmington, OH 45177.

OREGON ORGANIC GARDENING INTENSIVE

Learn organic gardening in the foothills of Oregon, Aug. 18-24. Write: Center for Well Being, 82644 Howe Lane, Creswell, OR 97426.

JOB OPENINGS AT I.C.E.

The Institute for Community Economics is a private, nonprofit organization that works for economic justice by providing technical and financial assistance to housing and economic development projects in low-income communities. We need to hire: Revolving Loan Fund Officer, Housing Technical Assistance Provider, Community Investment Specialist, Business Manager/Administrative Department Director, and Secretary. We are also looking for Interns.

For job descriptions, program activities and ICE's compensation policy, write to: Coordinating Team, I.C.E., 151 Montague City Road, Greenfield, MA 01301, 413/774-7956.

LET'S CELEBRATE: CANADA'S SPECIAL DAYS, by Caroline Balderston Parry. Ages 8-13, 256pp, 1987, \$24.95 cloth, \$14.95 paper. Kids Can Press, 585 1/2 Bloor Street W., Toronto, Ontario, Canada M6G 1K5.

All year round there are special days in Canada. This unique book brings them all together. Drawing on every part of the country and all ethnic groups and religions, it includes the origins and significance of each special day with related folklore and local customs. Games, crafts, recipes, riddles, songs, and science experiments make it an indispensable source book.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$20 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax deductible. Due to added postage costs, overseas membership is \$25 in U.S. currency.

Have Your Friends Seen the Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1.00 per copy.)

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Changes

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.



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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 8/88. The minimum membership contribution is \$20 per year. We do not send individual reminders to renew.

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